

August 2, 1958

America

Intervention in Middle East

An Editorial

Safari Among the Intellectuals

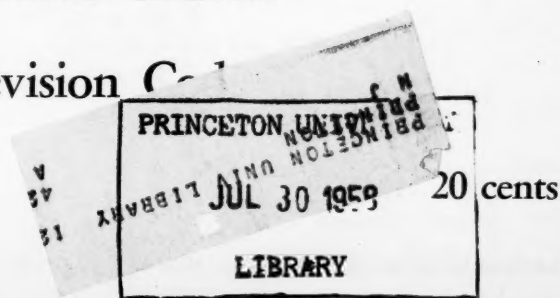
by Joseph A. Breig

The Cost of Beer and Other Things

by Benjamin L. Masse

Prayer for Persecuted Church

Educators' Television C-



CATHOLIC MIND

JULY-AUGUST

FEATURE ARTICLES

- MOST REV. FRANCOIS CHARRIERE, Bishop of Lausanne, Geneva and Fribourg, on the Catholic Church and religious tolerance.
- REV. GUSTAVE WEIGEL, S.J., Professor of Ecclesiology, Woodstock College, on morality and foreign policy.
- REV. ROBERT I. GANNON, S.J., former President of Fordham University, in a brilliant address on the state of Catholic higher education.
- HON. THOMAS E. MURRAY, former member of the Atomic Energy Commission, on science and its place in the tradition of liberal and Christian knowledge.
- DAVID E. BINDER on slander from the pulpit, and the position taken by courts in the United States.
- MICHAEL P. FOGARTY on the right of a colony to secede from the mother country.
- REV. MICHAEL F. BUCKLEY, O.M.I., on Lourdes and the *raison d'être* of Lourdes.
- REV. ANDREW C. BOSS, S.J., director of the University of San Francisco Labor-Management School, on the written and unwritten codes of business firms and unions.

PAPAL DOCUMENT SECTION

- The Papal Address on Morality and Applied Psychology
- The Easter Message to the World
- The Papal Address on the Glory of Widowhood

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Correspondence

Isolated Catholicism?

EDITOR: More precision in the use of the term "ghetto mentality" (State of the Question, AM. 6/28) would seem to be helpful. For instance, a ghetto mentality with regard to theological and metaphysical principles is not to be sneered at. Catholicism is different from any other set of principles and conclusions that passes for a religious system in America of 1958.

It seems to me that there isn't the slightest danger that American Catholics will withdraw into a cultural ghetto. But perhaps there is a danger that they will fail to see that they must, in spite of the loss of cultural distinctness as Catholics, hang onto a sense of exclusiveness with regard to theological principles.

EDWARD J. BRENNAN

Alexandria, Va.

Missourian Thomist

EDITOR: If, as Father James Brodrick, S.J., asserts in his review of *The Saints* (AM. 6/28), Thomas Aquinas did not write the Office of Corpus Christi—who did? Show me, Father Brodrick, I'm from Missouri (originally). Besides, Thomas Aquinas is my favorite saint.

MARTHA ANN GRAUEL

San Francisco, Cal.

Resistance to Evil

EDITOR: Thank you for publishing the article "He Would Not Serve" (AM. 7/5). It is good to find recognition that not all was darkness in Central Europe during the Nazi regime. However, I believe Gordon Zahn is a little too grudging in his acknowledgment both of those many Germans who fought 20 years ago against everything Hitler stood for, and of the Germans who repudiate any recrudescence of Hitlerism today.

Other well-known Germans, Father Max Pribilla, S.J., and Father Francis Stratmann, O.P., among others have also paid tribute to the Austrians Mr. Zahn mentions. Fr. Stratmann reports that when the Pope was notified of Fr. Reinisch's holy death, "the Holy Father said that he did not know whether one ought more to rejoice over such a heroic death, or to grieve at the great loss."

JOHN DOEBELE

Chicago, Ill.

For Positive Action

EDITOR: How encouraging to read the letter of Father Horace B. McKenna, S.J., (AM. 7/12). Any Catholic people informed by Christian charity will surely win souls for Christ, whether in Colombia or elsewhere.

C. F. D. STEWART

Harrowsmith, Ont.

Dissent on Hungary

EDITOR: Most of the recently published reports on the execution of Imre Nagy are full of confusion. So is your editorial, "Nagy and Communist Bad Faith" (AM. 7/5). It states that Nagy "decreed full civil rehabilitation for Joseph Cardinal Mindszenty"; the truth is, however, that the Freedom Fighters, not the Government of Imre Nagy, freed the Cardinal.

Nagy called on the Soviets to send troops to Hungary, and he demanded that the Freedom Fighters cease fighting the Communist Government of which he was the head. Cardinal Mindszenty's distrust of Communists is commendable. Your suggestion that "If he (Nagy) had listened to the Cardinal, he might be alive today" sounds naive. The simple fact is that the Marxist-Leninist Nagy could not give ear to the "reactionary" Cardinal. It would be much greater service to the cause of truth to report: "Unknown where and when, it was announced, Bolsheviks executed an old Bolshevik, Imre Nagy." JOSEF KALVODA
Hartford, Conn.

[1. It is true that the Freedom Fighters physically liberated Cardinal Mindszenty; but it was Nagy alone who, as Premier, could, and did, decree civil rehabilitation.

2. Notwithstanding the original report, now known to be false, it was not Nagy who called on the Soviets to send troops to Hungary. That call had already been made under his predecessor, Premier Hege-
dus.

3. Nagy did call for a cease-fire; but that was after receiving the Red Army's "pledge" to withdraw from Budapest.

As we pointed out in the editorial referred to, Nagy was indeed a life-long Communist. His fate was that undergone by countless other "deviationists." But the Hungarians in October, 1956 asked for him not as a Communist but as a symbol of freedom from Soviet oppression. His death was commemorated (by services even in Catholic churches) for the same reason. ED.]

New Books

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Current Comment

Pensions for Presidents

Though many deserving measures are lost in the annual adjournment rush, chances are fair to middling that Congress will finally approve a Presidential pension bill. Two weeks ago the House Postoffice and Civil Service Committee voted to give ex-Presidents a pension of \$25,000 a year, and their widows, \$10,000 a year. The measure also provides staff service, with a maximum salary of \$16,300 a year for a top aide, and a total salary budget for aides not to exceed that of a Senator from the smallest States. To these perquisites would be added office space and franking privileges, with free mail limited, however, to 4,000 pieces a month.

In several respects the House measure differs from the bill which the Senate passed way back in February, 1957, but these differences are not the sort which legislators regard as matters of principle. Should the House approve the work of its Postoffice and Civil Service Committee, a Senate-House conference ought to be able to reach agreement easily and expeditiously.

This is as it should be. The American people expect their ex-Presidents to live up to the dignity of the high office they have held. What's more, they expect many services of them, and these services frequently cost money. While it is unlikely that either of our living ex-Presidents would claim a pension, both would welcome the boon of paid staff, free office space and the franking privilege. Anyway, why should Presidents be practically the only officers or employees of the Government, as they are now, who cannot qualify for a Federal pension?

Money Changers

The real problem for Canadian visitors to the United States is not how to make their holiday money last but how to get rid of it.

Or so it seems to one Canadian after a week in the world's largest city. His first ride up Broadway, glowing and glittering in the summery night, ended

in a sordid hassle over money. The cab driver was startled to see a Canadian \$10 bill offered for the fare. Never saw one, he said, in 50 years of driving. And he reluctantly handed back \$8 in crisp clean U. S. change with the obvious impression that good money was going after bad.

Next day a subway token seller refused to accept the Canadian's silver. And when he rather sheepishly left a few Canadian coins for a luncheon tip, an alert waitress dashed along to say they were counterfeit. Now if blasé New Yorkers, wise in the wiles of Wall Street, act thus, what happens in the hinterland? Is a Canadian offering a bill with the Queen's portrait on it subtly made to feel that he is engaging in subversive activities?

Perhaps the solution for this embarrassing state of affairs would be a network of automatic currency changers conveniently placed along the border. The Canadian would insert his money and it would come out Americanized. Even this way the Canadian loses. Every dollar he puts in would be worth four cents less when it emerges. That's just to remind New Yorkers (and others) that Canada's money is still worth a little more than theirs.

Progress Report on Mobsters

On bringing to a close the hearings on racketeering in Chicago's restaurant business, the chairman of the Senate Committee on Improper Practices in the Labor or Management Field indicted both unions and employers for the "sordid" state of their affairs. The hearings had established, said Sen. John L. McClellan on July 18, "that a number of local unions in the Chicago area were controlled by gangsters and hoodlums whose primary interest is not the welfare of members but the use of unions as a source of income." As for the restaurant owners and their Chicago Restaurant Association, their sole interest "was in making deals to keep their restaurants from being picketed or unionized."

As the hearings went their dreary

way, with the witnesses in silk suits and smoked glasses monotonously repeating their refusal to answer under the Fifth Amendment, one is tempted to question whether the probe is bringing any nearer the destruction of the hoodlum empire in this country. This doubt seems shared even by a member of the McClellan committee itself. On July 4 Sen. Karl E. Mundt said that unless Congress made it easier to deport leaders of the Mafia—the crime syndicate—the committee hearings would be only a "gesture of futility."

The Senator is, perhaps, overly pessimistic. Even though the Chicago phase of the hearings was extremely frustrating, we note that in its wake several of the hoodlums were obliged to resign their union jobs, and that the national office of the Hotel and Restaurant Workers moved in to complete the delousing job. Had the hearings not been held, this might never have happened.

Midsummer Noon's Nightmare

Rep. Howard W. Smith of Virginia is a man who keeps trying. For four years, ever since racial segregation in public schools was held unconstitutional, he has worked to get a bill through the House to bridle the members of the U. S. Supreme Court.

This year, on July 17, he succeeded, for support had rallied to him from quarters wrought up over recent Court decisions in the area of civil liberties. Ostensibly the Smith bill is designed to prevent Federal laws from superseding State laws, except where Congress specifically pre-empts an area, or where there is direct and irreconcilable conflict between Federal and State law.

A blunter explanation was offered during the three-day debate in the House by William M. Colmer (D., Miss.), a co-sponsor of Mr. Smith's proposal, who said:

The purpose of this bill is to curb a runaway court, reaffirm the sacred principles enunciated in the 10th Amendment to the Constitution, preserve some semblance of State sovereignty and stem the tide toward the establishment of a totalitarian form of government in this country.

Whatever praiseworthy motives 240 other Congressmen may have had in

voting for this measure, H.R. 3 is as sorry a piece of legislative mischief as has been concocted in years.

As a curb on the Supreme Court, the bill is useless, for it is the Court itself that would ultimately determine whether Federal and State laws were in conflict. The bill, retroactive to the first Congress (1789!), would throw the entire area of Federal-State relations into glorious chaos. Its passage into law would unsettle prevailing statutes in areas such as interstate transportation and commerce, criminal law and labor relations. We trust the Senate will allow H.R. 3 to be mercifully forgotten.

Family Life Today

Delegates to a convention in Buffalo, N. Y., might naturally be expected to cast longing eyes in the direction of the near-by tourists' Mecca, Niagara Falls. That the 1,100 delegates to the National Catholic Family Life Convention (July 15-17), sponsored by the NCWC Family Life Bureau, stuck to business, however, is evident from the kind of resolutions they recorded in their final session.

"Since we have to live in *this* world, and can't move out of it entirely," Under Secretary of Labor James T. O'Connell asked the convention, "what do we do about it?" For three days in plenary meetings, workshops and buzz sessions, delegates from 27 States and 5 foreign countries sought valid answers to family problems in exactly those terms.

"Schizophrenic romanticism," one speaker labeled the diseased view of marriage and family life most popular among American youth. Added complications for young Catholics were indicated by a report that 30 per cent of all marriages involving Catholic parties are mixed marriages. Such realistic appraisals of the situation spurred quick approval of a recommendation that all Catholic high schools, colleges and Newman Clubs sponsor marriage preparation courses.

Entrance into marriage is only one phase of the problem, however, and the convention did not fail to face broader issues threatening sound family life. Voicing "categorical and unequivocal opposition to segregated housing," the delegates reaffirmed their complete acceptance of the Supreme Court's decision on racial segregation. Here, too,

they had accepted Under Secretary O'Connell's challenge "to make of the community the image of the ideal family."

If delegates stopped for a look at the Falls on their journey home, they did so with good conscience for a job well done.

Gray Flannel Family?

With the head of the house now fully groomed as an "organization man," is the next step to be the creation of the "organization family"? William H. Whyte, Sloan Wilson and others did a good job of describing for us the gray-flannel-suited, brief-case-carrying incarnation of any modern corporation's ideal salesman or junior executive. What may be needed now, it seems, is some emphasis on the company's design for its model wife and home.

Recent reports indicate, for instance, that some firms hold out incentives to wives of executives and salesmen. "Wampum" and other lures, including freezers and steam irons, will repay the little woman's efforts to boost her husband's sales quota. No exact reward is set for particular attentions like a breakfast in bed, pipe and slippers by the fireside in the evening, etc., but the invitation is clear to keep hubby happy so that his sales will soar.

Now no one questions the value of having a wife share in her mate's outside interests. Our question is about the role the company is to play in such matters. Affection and marital happiness are not necessarily built on freezers or bonuses. Many a home, however, has been broken by tear-choked nagging for more of the same.

Where, too, will the "organization" drive end? One hesitates to dwell on the as yet dimly discernible prospect of Junior riding herd on Dad's work habits for the sake of a shiny new bike or a pair of ice skates. No; when the family is kind to father, the deed justifies itself without need for measurement in terms of a promotional gimmick.

Life for City Parishes

Many members of large city parishes "no longer feel a closeness, an identification, a loyalty to the parish. The parish has become [to them] more . . . a kind of handy filling station to which [parishioners] come once a week to be

spiritually refueled . . . than a community of the faithful." So declared Vincent J. Giese of Fides Publishers, Chicago, at a recent Washington, D. C., meeting of the lay committee of the national center of the Confraternity of Christian Doctrine.

What is the solution to this problem of "not belonging" in urban parishes? All who have considered it, Mr. Giese stated, have come to the same conclusion:

Small intermediary groups must be developed. . . . The more we can landscape our parishes with small Catholic Action groups, community associations, block organizations and so forth, the better our chances of building community and parish spirit in these massive urban neighborhoods and of restoring to the individual his sense of dignity.

To this end, "the modern parish needs great numbers of the laity to carry out the catechetical apostolate—census work, teaching, home visiting, record-keeping"—and all the other practical but time-consuming works that nibble alarmingly at the time priests have for strictly spiritual functions.

Mr. Giese has without doubt pinpointed a means that can help revivify many a depersonalized parish. The next time a newly won fervor (perhaps after a retreat or day of recollection) impels you to ask what you can *do* to help make a better parish, get in touch with your local Confraternity of Christian Doctrine.

Editors Abroad

Mid-July saw the departure of two members of the AMERICA staff for conferences and meetings on two continents. Fr. John LaFarge will attend the sessions of the Third Cours International de Tioumliline at the famed Benedictine Monastery at Tioumliline in Morocco.

Fr. Thurston N. Davis, our Editor-in-Chief, will assist at public and private conferences in Madrid, Paris and Rome. He will also be present for the 12th International Convention of Philosophy to be held this September in Venice.

As Others See Us

Recent squabbling over the U. S. exhibit at the Brussels Fair sounded a bit like a family feud over grandfather's last portrait. Some folks said the snapshot was a perfect likeness; others thought it must have been of two other people. Hardest to please may have been those who never took a close look at the old gentleman.

When presidential emissary George V. Allen set out to inspect the national portrait at Brussels, what did he look for? The land of the free and the home

of the brave? Well, it does show the land of bigger machines, wider movies and thicker milk shakes. And also the home of Jonas Salk, Robert Frost, Van Cliburn and Mickey Spillane. What more do you want?

To specify the essentials in an image of the U. S. is a tough job. In part the trouble is a matter of taste. Sputniks seem to have made our competitive society readier than ever with the measuring rod. Should we then have aimed at the "hard" or the "soft sell" in our effort to draw bigger crowds than the USSR stand draws across the midway?

More fundamental in projecting the nation's image is the problem of defining what "our way of life" is. It may be that a universally acceptable image calls first for an American consensus which it can reflect. One doesn't have to travel far in our land to realize that the edges at least of such a consensus are blurry.

The building which frames our Brussels portrait is beautiful. If the picture highlights "warts and all," maybe that in itself says something worthy of America. True friends, we can hope, will still recognize the family likeness.

Report from the Rock

GIBRALTAR—If Mr. Hitchcock ever gets the permission of the British War Department for such a project, he could shoot several hundred exciting feet of film on top of this Rock. Imagine a Hitchcock melodrama where the hunted man is finally trapped on the concrete catwalk that runs along the 1,400-foot-high ridge near the big guns and radar screens at the south end of this prodigious isthmus. There is a sheer drop here on the east side of Gibraltar down to the blue Mediterranean, and a wide screen would show the African coast, the storied gates of Hercules and a long strip of brown and barren Spanish coastline, with white Algeciras shining across the bay to the west.

These days, with the world's eyes on the fateful events unrolling at the other end of the Mare Nostrum, there is a strange "flashback" feeling that comes over a visitor to this once Moorish, later Spanish, now British fortress. What strategic value has it in today's world? Its miles of tunnels and tracks, driven through the grey and porous rock, would serve, of course, as a mammoth shelter from the hydrogen bomb. But for what else? The British Navy doesn't call here so often since the Mediterranean ceased to be a British lake. The Royal Air Force is much more in evidence in a town that claims a fluid population of some 25,000. But the Gibraltar air strips, built on a former football field just north of the big Rock, are cramped and inadequate.

One purpose alone is obviously and successfully served by the Rock. It is a monstrous thorn in the body and soul of Spain. Every day, promptly at 6:00 A.M., buses and a ferry boat start disgorging the 11,000 Spaniards from Algeciras, San Roque and La Línea who come here to work at all the menial and many of the mechanical and technical jobs to be had in this isolated bit of the British Commonwealth. At salaries of three to five pounds a week, they earn as much as three times more than they could in Spain.

The other day in Algeciras, I stood at the end

of the gangplank as hundreds of them, loaded with groceries from Gibraltar, came off the ferry at the end of the day. Each gave up his ticket to an attendant, showed his identity card to a police official and then patiently queued up all over again for a customs examination, where they checked in, showed their wares and—men in one line, women in another—were frisked from head to toe. A great documentary film could be made of that procession of sun-baked Spanish faces. The officials at the *aduana* may take an occasional extra package of tobacco from them, but everybody knows that the real operators are not on the buses or the ferry boat. Historically, Gibraltar has always thrived on the economic instability of its Mediterranean neighbors. One wonders how much of the coffee and tobacco and how many of the watches, appliances and bolts of cloth along Gibraltar's Main Street go by fishing boat to other shores.

Since Queen Elizabeth's ceremonial visit to "Gib" May 10-11, 1954, the Spanish authorities have considerably tightened controls over their places of entry from the Rock. An American visitor passes to and from Gibraltar with relative ease, though even for him the going is rough and the process complicated by various stampings of his passport, filling of forms and declarations of intention. The overland route from Algeciras to Gibraltar is almost unbelievably dotted with hurdles. But Spain is hardest on her own citizens. The boatloads of workers are tolerated, but a Spaniard who wants to go to Gibraltar for a mere look-see runs into a stone wall. I was told that when Spanish priests come here by invitation to preach in Gibraltar's Cathedral of St. Mary Crowned, where Spanish is the native language of most of the congregation, they have to fly to Tangier, then fly back to Gibraltar. British control of Gibraltar since 1704 has been a constant affront to the Spaniard. There are many ways of conducting a siege. This one is carried on with rubber stamps.

THURSTON N. DAVIS

Washington Front

Balkans in the Mideast

HAPPENINGS in Lebanon and Jordan have sent my mind back to the years 1909-12, when in the Balkan peninsula Albania, Montenegro and Bulgaria were throwing off the yoke of the Ottoman Empire. Our Government was officially neutral, but the American people were fervidly backing the new nationalists. Czarist Russia was openly interested, hoping its centuries-old ambition to possess the Dardanelles could be realized through the Bulgarians, who marched almost to the walls of Constantinople, and then unaccountably retired. Britain, always suspicious of "the bear who walks like a man," ruled the seas with its navy, and thus prevented a world war for a few years.

The Balkan nations then fell to fighting each other over shadowy boundaries. The Macedonians, astride the frontiers of three countries, were agitating and fighting with terrorist methods to be a national entity. Hungary had long ago thrown off Turkish rule, and was a strong part of the Austro-Hungarian Empire, too strong, in fact. Turkey kept one foot in Europe; its own change from being the "sick man of Europe" was yet to come. Then came Sarajevo (1914) and World War I.

There is an uncanny similarity to all this in the Levant at present. There is the same "Balkanization" into small

and weak countries; the same fervent, even fanatical, nationalism; the same ambition of the Russian bear to be astride the Turkish Straits.

But there are differences, too. There is oil, the economic lifeblood of Western Europe. The United States, once isolated, is now in the middle of events; our navy has supplanted the British as the custodian of world peace. The Macedonians of the area are the Kurds, astride the frontiers of Turkey, Iraq and Iran, and egged on by the Soviet Union to join it as a Socialist Soviet Republic, by name Turkmenistan or Kurdistan.

There is, on the other hand, the same old dark and devious intrigue, culminating in savage assassinations. The South Slavs were united in Yugoslavia, which has the same divisive tendencies as the so-called "Arabs"—most of whom, except in the upper ruling classes, are not Arabs at all, but a confusing amalgam of many races, from Spanish to Egyptian to Greek, with Berbers and even more ancient ethnic strains in between. Common legends say the Slavs are emotional and unstable. Compared with the "Arabs," they are stability itself.

So, here is the American breed, now trying to grapple with the unknown and, for the most part, the unknowable. We have invented a new kind of diplomacy, "playing it by ear," which I suppose means there is no score, no script, only a daily, even hourly improvisation. The British did it with India, the Balkans, the Mideast for a century and a half, and with success. Have we the time, I wonder, to catch up with them? We are learning the hard way.

WILFRID PARSONS

On All Horizons

EASTERN LITURGY. Rare vistas of the spiritual and ascetical life of the Eastern Churches open before the reader of the *Byzantine Missal for Sundays and Feast Days*. Entirely in English and attractively bound, it is not only a devotional book but a monument of world literature and a source of oriental liturgical texts. (José de Vinck, 672 Franklin Turnpike, Allendale, N. J. With a letter of recommendation by the Greek-Melkite Patriarch. Black Morocco, \$8; gift binding, \$20.)

► **NEW POST.** V. Rev. Vernon F. Gallagher, C.S.Sp., president of Duquesne University, has been elected provincial superior of the Holy Ghost Fathers in the United States.

► **ATTENTION, BAKERS.** The Pollock Paper Co. (P. O. Box 1078, Columbus, Ohio) specializes in religious-theme labels to help merchants build

good consumer and community relations. One of their latest labels, to be attached to packaged bread, features graces (Catholic, Protestant and Jewish) to be said at mealtime. This project is carried on in collaboration with Religion in American Life, Inc.

► **GERMAN CATHOLIC DAY.** The 78th Katholikentag, or All-German Catholic Congress, will take place this year in Berlin. The faithful from Communist-controlled East Germany will join their fellow Catholics from the other part of divided Germany.

► **JUBILEE SALUTE.** Older readers of 50-year-old AMERICA will recognize the names of two jubilarians. One is Rev. Laurence J. Kenny, S.J., professor emeritus of history at St. Louis University. Father Kenny, 94, marked his 75th year as a Jesuit on July 21. He was one of this Review's earliest contribu-

tors. . . . The other is Rev. Gerald C. Treacy, S.J., whose associations with AMERICA go back to 1922, when he joined the staff. He will be 60 years a Jesuit on Aug. 15. Now active at Loyola House of Retreats, Morristown, N. J., he devotes his free moments to writing pamphlets, of which the Paulist Press has sold more than 10 million copies.

► **MERCY IN CALIFORNIA.** In 1857, Mother Mary Baptist Russell, S.M., sister of the Lord Chief Justice of England, introduced Christian education and nursing in the gold-rush capital of Sacramento, Calif. The centennial of the Sisters of Mercy in that city and diocese is commemorated in a new book, *Mercy, Generation to Generation*, by Sister Mary Evangelist Morgan, S.M. (Fearon Publishers, 2263 Union St., San Francisco 23, Calif. \$4.)

► **MISSION THEOLOGY.** The French Dominicans have launched a new quarterly review of missionary theology, *Parole et Mission* (Editions du Cerf, 29 boul. Latour-Maubourg, Paris 7. Foreign, fr. 750). R. A. G.

Editorials

Intervention in the Middle East

AS A MILESTONE in the history of U. S. foreign relations, President Eisenhower's order to the Marines to land in Lebanon ranks with Mr. Truman's order to General MacArthur to resist aggression in Korea. It marks a significant turning point in our peacetime diplomacy. Though our troops have not been involved in any fighting in Lebanon, the fact that they swarmed ashore on Mideast beaches, prepared for any eventuality, means that a fateful step was taken which must inevitably influence the course of the cold war.

Now that the dust has settled on the road to Beirut, it is somewhat easier to evaluate the President's momentous decision. Three questions need answering. Briefly, these concern the legality, the morality and the wisdom of the U. S. action. In his July 16 address in the House of Commons, Prime Minister Harold Macmillan himself framed the issues under these three headings. We can do no better.

THE YARDSTICKS

Was the intervention *legal*? Moscow and Cairo charge that the operation in Lebanon, as well as the subsequent British action in Jordan, was an act of "aggression." It is easy to refute this allegation. A sovereign state has the right, through its legal representative, to call for help from its friends when threatened from without. No rights of Lebanon or of Jordan were infringed, therefore, by the American-British military assistance. With only the Soviet Union dissenting, the UN Security Council confirmed this conclusion at its tense session on July 18.

Was the intervention *moral*? A doubt arises from the ambiguous position of President Camille Chamoun. Only a few weeks ago, this Review noted the severe criticism of the Lebanese leader by no less a person than the Patriarch of the Maronites (AM. 7/19, p. 422). This Catholic prelate charged Chamoun, among other things, with packing Parliament. Nevertheless, Chamoun is the legal head of Lebanon, and so far as we can see, his decision to ask for U. S. help had considerable support among his people. Significantly, our troops were not received as enemies.

A second doubt is the kind that inevitably arises from any resort to force. Did the President order the Marines to land before he had exhausted other means of protecting Lebanon? In so doing, did he endanger world peace, as the Kremlin immediately and self-righteously charged?

The decision to answer President Chamoun's appeal for troops did come abruptly, but under the circumstances there was scarcely time to refer the appeal to the United Nations. The July 14 revolution in Baghdad

created an explosive situation in the Middle East. Our Government had good reason to suspect that, unless it acted immediately, not only Lebanon, but also Jordan and Saudi Arabia might be toppled "by insurrection, stimulated and assisted from outside." To preserve some stability in the area and to protect our legitimate interests there, the United States had to move expeditiously. Furthermore, world peace was at stake. As President Eisenhower told Congress on July 15:

I have come to the considered and sober conclusion that despite the risks involved, this action is required to support the principles of justice and international law upon which peace and a stable international order depend.

The third question—and one to which no satisfactory answer can yet be had—is whether our intervention was *wise*. Military actions of this kind are always politically hazardous. Sometimes they backfire. Always their consequences are difficult to foresee. Some say we have hopelessly exacerbated the highly emotional Arabs and lost any chance we may ever have had of capping Arab nationalism, which is now wildly gushing forth all over the Middle East, as uncontrolled as some of its historic oil strikes. If this is the case, the signs of it are not immediately evident. Even in Iraq, the policy of the new regime has been conciliatory, at least up to now.

CLARITY AND FIRMNESS

On the other hand there are signs that the vigorous U. S.-British action, which emphasized our joint strategic interests in the region, has made clear to the Soviet Union the extent of our determination to defend those interests. Furthermore, the manifest readiness of the United States to take military steps in the Middle East must have fundamentally changed the calculations of the Nasser-led Arab nationalists. World peace, as well as stability in the Middle East, can only benefit from an end to a dangerous policy of drift and uncertainty.

Both the United States and Britain have made it clear that they have no intention of keeping their forces in the Middle East indefinitely, much less of expanding their operations there. Had it not been for a Soviet veto, the UN would by now have assumed responsibility for the security of Lebanon and Jordan and our troops might be on the way out. Whether or not the projected summit meeting manages to resolve the impasse between Moscow on the one side and Washington on the other, the future is bound to reflect the historic landing of the U. S. Marines.

Educators' Television Code

OUR TELEVISION COLUMNIST, J. P. Shanley, discussed in our issue of June 28 (pp. 379-80) the code on television recently released by the International Catholic Association for Radio and Television. The full text of this code, published in the association's quarterly *Bulletin* (Case Postale 211, Fribourg, Switzerland), is reprinted in this week's State of the Question. It has been necessary to revamp the English translation a bit, and some of the recommendations in the code may seem geared more to the European scene than to the American; but we feel, nevertheless, that the code is an important document that gives practical and positive guidance to families.

The code was drawn up and presented at the general meeting of the association at Geneva in October, 1957. In his address to the assembled delegates from 12 countries, Bishop François Charrière of Fribourg quoted extensively from the recent papal encyclical *Miranda Prorsus*, which dealt with the responsibilities of modern communications media. It is noteworthy that the bishop

was at pains to underscore the positive aspects of the papal document. Thus, to quote but one passage:

If we wish to fulfil our duties as we should, we are required to do more than merely point out . . . the harmfulness of such-and-such a film, or such-and-such a show transmitted by radio or television; it is our duty to educate people, especially the young, in the way they should look at and judge a spectacle that is presented to them.

This is the positive approach which dominates the code. No aura of "censorship" emanates from it. It welcomes TV in the family circle, while reminding families that it is a guest whose acceptance by the family must depend on good manners. Above all, the code is a splendid example of the "humanism" of the Church: any product of human genius can be caught up and sublimated by the Church to the glory of God and the good of souls. TV in the home is susceptible of this transformation, if educators and parents are guided by the code's positive Christian optimism.

Orate, Fratres

IN THE MORE than 19 years of his pontificate Pope Pius XII has issued well over 30 encyclicals. Less than a month ago, on July 14, came *Meminisse Juvat*, a warm and stirring appeal to all Catholics to raise their collective voice in prayer, "particularly for the Church, which . . . is in certain areas vexed and afflicted." At the same time, deploring "latent seeds of discord" among nations, His Holiness solemnly warns "that the frightful weapons now discovered by human genius are of such inhuman power that they can drag down and submerge in universal extermination not only the defeated, but also the victors and the whole of humanity."

Bishops and priests in many parts of the world are separated from their flocks or impeded in the free exercise of their ministry. Many of those who are left without shepherds are plagued with doubts, deceived by errors, disturbed by discord. They may even be sorely tempted to cut themselves off from Catholic unity. Meanwhile, youth continues to be ensnared by the blandishments of false ideologies.

It is therefore the ardent wish of Christ's Vicar that, prior to the feast of the Assumption, we participate under the leadership of our bishops in a world-wide novena of prayer to our Lady. Through our Immaculate Mother's intercession we are to beg God that the Church be permitted to pursue freely her mission of bringing all men to embrace the truth in charity; that mankind be spared the final disaster of self-destruction; and that, as a condition of both these blessings, all nations be imbued with principles of government deriving from "the precepts of Christianity."

Far too long, the Holy Father seems to be saying,

have men relied upon their own resources and genius; far too long have they refused "to accept the authority of God," failing "to give His commandments and prohibitions a proper place in society." Scant reason, then, for wondering at the absence of peace among peoples or at the sufferings of the Church on earth. How can nations that refuse to recognize the Source of all rights take into account the rights of other nations or those of the Church?

In modern times, at least, encyclical letters have served as the most important vehicle of "ordinary" papal teaching. The resort to this vehicle to request prayers of the faithful points up the seriousness of our Holy Father's request. In the evening of his own life, it seems, he has deliberately chosen to underscore the fact that darkness may be settling over our troubled world, that total chaos may soon be the awful price we shall have to pay for the widespread denial of God.

So the Holy Father calls us to a renewal of faith and trust in God's mercy. Prayer, after all, is at once man's sincerest act of faith and his most fundamental means of both practicing and signifying a humble confidence in God. Its object is not to *inform* Him of our needs, but to give expression to our awareness of those needs, the most urgent of which is the need we have of God Himself. Not until this truth is seared deep into our minds shall we build a genuinely peaceful society of nations.

The Pope has not asked us to pray as individuals, this time, but as one Body communicating with its Head through Mary. May the novena to our Blessed Lady revitalize our faith and strengthen the bond of charity among us, as well as win freedom for the Church and a reprieve for mankind.

Safari among the Intellectuals

Joseph A. Breig

I AM MIGHTY GLAD I am not an American Catholic intellectual. I haven't the hardihood for that. I might be able to survive the assaults of the anti-intellectuals, but to be defended by the pro-intellectuals would be far more than I could hope to endure.

Precisely what I am, I am unable to determine. I am not an egghead—and to that statement the eggheads roar Amen. I doubt that I am a knucklehead, though on this point opinion is not unanimous. Nor could I confidently call myself a middlebrow or a lowbrow.

Perhaps I should go back to the definition I gave in the first column I ever turned out for a Catholic newspaper. I introduced myself as a writing-guy. I sit down at a typewriter, I said, and words come out. Where they come from, I don't really know. But there they are.

Well, sir, that's how my current bewilderment about my status got started. I was sitting at my typewriter one day, waiting for the words to come out for my column, which is now syndicated in about 25 papers. And all at once I found myself writing about the rumpus over American Catholic intellectuals.

I see now that I ought to have thrown that column in the wastebasket. It would have been for my peace if I had. But anybody who has ever written a column knows how a columnist hates to discard a finished piece. Producing one is agony enough; producing another is atrocious torture.

What I can't imagine is why I ever got into the brawl over intellectuals at all. I had stayed out of it for several years, ever since Msgr. John Tracy Ellis of The Catholic University of America delivered that talk about American Catholic mediocrity.

I had listened in indulgent silence while Father Gustave Weigel took the platform, while Father John J. Cavanaugh of the University of Notre Dame got up, and while one after another upperbrow came forward to give one more twist to the ear of the American Catholic, saintly, uncomplaining sufferer that he is.

SPARKING POINT

What set me off, I think, was the hundredth—or it may have been the thousandth—citing of *Who's Who in America's* listings as evidence that Catholic Americans have been lagging in the intellectual life. All at

Mr. Breig, popular columnist, author and assistant managing editor of the Cleveland Universe Bulletin, wrote *The Word for America*, Sept., 1948–Aug., 1950.

once something snapped in my brain, and the typewriter started going.

"I mean to say, confound it," I said to myself, "what in tarnation has *Who's Who in America* got to do with the intellectual life? Why doesn't somebody get up and shout that the king has no clothes on?"

So up I got and shouted—and that's why I now feel as if I had wandered into a free-for-all in an old-time saloon. That's also why I am mighty glad I am not an American Catholic intellectual. I haven't the stamina for it. I guess I've got a glass jaw.

After I had written that first column on the subject, it was as if I had started eating peanuts. I couldn't stop. The typewriter went right on going, and I came out of my trance to find six more columns on my desk. It was wealth beyond the wildest dreams of avarice.

The pieces began appearing in print, and in came the mail. But it did not come from the intellectuals—at least not from the certified public intellectuals. It came from the anti-intellectuals and the pro-intellectuals, plus the would-be intellectuals.

EARS THAT HEAR NOT

Then I discovered something about people. Maybe I had dimly suspected it before, but now I had proof. When people read something controversial about which they feel rather strongly, they pay no attention to what you are saying.

Let me see whether I can put into words what happens. Those who enthusiastically agree with you attribute to you everything that they think. They actually believe that you have said all that they would say if they were writing your column. Those who ferociously disagree go through the similar mental gymnastics.

It is something like this. If you remarked that you don't like martinis, they write to you and denounce you for being a bluenosed Prohibitionist right out of the old Methodist Board of Temperance, Prohibition and Public Morals.

Conversely (or is it conversely?) the people who dislike martinis twice as much as you dislike them send in approving letters to the editor, telling him that he is fortunate to have as his columnist a man who wouldn't so much as put the end of his tongue in the foam on a glass of beer.

Let's see now what I really said in those seven columns which I should have put my hand upon my mouth like Job and never written. I said that *Who's Who in America* is not a compilation of American intellectuals.

I quoted *Who's Who's* own preface as evidence of this. I said that people who were criticizing American Catholics for lagging in the intellectual life ought to stop talking about *Who's Who*, because in citing it for proof they weren't being very intellectual themselves.

I reminded readers that we American Catholics, by and large, got off the boat only a couple of generations ago with the seat out of our pants—most of us unable to read and write English.

At this point, I boldly asked myself: "Well, are or are not American Catholics lagging in the intellectual life?" My reply: "I don't know. And I don't think anybody else knows. Nobody has taken the trouble to define what we are talking about."

I thought that was plain enough. But I went on, just for balancing purposes, to cite some fields in which it seemed to me that American Catholics excelled intellectually. I approved of the desire of men like Monsignor Ellis to improve American Catholic education, and said the debate ought to go on, but ought to be more scholarly than it had been so far.

THE ROOF FALLS IN

Well! In came the mail, about evenly divided between people telling me what a grand guy I was for showing that American Catholics are intellectually superior to everybody else, and other people denouncing me for alleging the same thing.

The first group doggone near canonized me, and the second came close to consigning me to eternal outer darkness for an obscurantist, an ignoramus, an anti-intellectual and an ape swinging from a branch.

The intellectuals treated me to withering silence, for the most part if not entirely. I put in that "if" because I still have not found out exactly what an intellectual is. Nobody will tell me—not even the intellectuals. Therefore I can't be sure that some of the folks who responded might not have been intellectuals.

One Catholic magazine, in an editorial, smote me hip and thigh. Hardly a spot on me went unbruised. The magazine said that I had offered this solution to the problem of producing Catholic intellectual leaders: "do nothing." But I had offered no solution at all.

Another magazine editor dismissed me as a "Philistine," and "vulnerable" to boot. About my volubility there cannot be the slightest dispute. I confess publicly (*mea culpa*) to having a big fat mouth and a big fat typewriter. The only thing is, what has my volubility to do with the question whether what I said was true or not?

As for being a Philistine, I cannot plead either guilty or innocent. The magazine editor was like the critics of American intellectuality; he didn't define his terms. I could see only one possible retort: you're another. But I didn't make it. I didn't want to give him further proof that I am vulnerable.

That's the way things were going, and I was becoming downright downcast when two beautiful events happened. Bob Hoyt, managing editor of the *Kansas City Register*, wrote an absolutely brilliant letter to *Ave Maria* magazine, standing me on my head with the most expert mental jujitsu attack you ever saw.

Hoyt set forth with sparkling clarity what he believed Father Cavanaugh and the others were driving at. He convinced me. I wrote back to *Ave Maria* saying that if the critics had said, as clearly as Hoyt did, what Hoyt said they had been trying to say, I would never have said one word.

In the next mail, I got an indignant letter from an admirer of Father Cavanaugh, hauling me over the coals for allegedly having alleged that Father Cavanaugh was incapable of expressing himself. That's the one letter out of the whole lot I didn't answer. I didn't know what to say. My volubility deserted me totally.

THINGS BEGIN TO LOOK UP

Then the most beautiful thing of all happened. Dr. John J. Kane, head of the Sociology Department at Notre Dame University, wrote a piece for *Ave Maria* setting forth, eruditely, the thesis that American Catholics suffer from a group inferiority complex.

I wrote an article refuting Dr. Kane, and he came charging out of his study like the magnificent Irishman he is to wrestle me right in the dust of the campus. What I mean is, Dr. Kane didn't give me the silent treatment I had got from the intellectuals. He came back at me with a letter in *Ave Maria* that was like a shillelagh.

I loved the man for that, and said so in an answering piece. At last I had found somebody who could read what I was saying and disagree gloriously with it, instead of agreeing or disagreeing with something I hadn't said at all. I felt much better, thank you.

But then readers started writing in, giving Dr. Kane what-for for the wrong reasons. They slapped him around for allegedly being rude to me, when he was merely being vigorous. And they leaped gleefully upon a slip of the typewriter in which he had said that instructing the ignorant was a corporal work of mercy.

So there I was, downcast all over again. I had been rejoicing over the fact that Dr. Kane and I had been listening to what we were saying to each other, and then disagreeing about that. But the people were hearing something else altogether.

The people didn't seem to care what arguments I presented to Dr. Kane, and he to me. They noticed only the *ad hominem* statements, and the word "corporal" inadvertently written where obviously "spiritual" was meant.

This was my chief discovery on my safari in the perilous lands of the intellectuals. More than one pro-intellectual observer accused me, in horrified tones, of having "attacked" Monsignor Ellis and Father Cavanaugh.

How shall I express it? It seems that everything is "incarnated" in the minds of many people. Abstract discussion, pointed to the issues, goes unnoticed. Logic is not heard at all. Only vague attention is paid to what you are saying; what counts is what the other fellow wishes you had said, and wishes so strongly that he imagines you did say it.

For example: in a subsequent column, I made some reservations about a speech on Catholic education by

Dr. Russell Kirk. He said that in this age Catholic colleges should "choose quality" in admitting freshmen.

I made the point that this is easy to say, but exceedingly difficult to do. Estimating intelligence, and guessing which high-school graduates will turn out in the long run to rise to the highest achievements, is (I said) a task to turn white the hair of Solomon.

I added that wisdom and charity forbid us to turn our schools into clubs for intellectuals. The so-called common man has enormous contributions to make to the common good—and anyhow the common man sometimes turns out to be most uncommon.

To my speechless astonishment, one of the editors promptly received a letter from an educated reader which boiled down to this: "To put a person in college when he has no aptitude for the work is of no value

to that person. . . . It's no answer to say, 'Well, graduate him anyway, he's a nice person'."

My point had been that among those who do have the aptitude for college work, it is almost impossibly difficult to determine which ones, through a long lifetime, will use to the best effect what they learn in college. It would be wonderful if we could "choose quality," but we can't, because we don't know how to detect it with any certainty.

And so I say that I'm glad I'm not an American Catholic intellectual. I could not stand being defended by the pro-intellectuals. I would be afraid to open my mouth for fear that everything I said would be taken to mean something else. And anyhow I have too much fun being a mere writing-guy to have any desire to be anything loftier.

The Cost of Beer and Other Things

Benjamin L. Masse

TO MOST PEOPLE outside the greater New York area, the names probably don't mean much. Certainly, to the natives of Milwaukee, with their Pabsts, Millers and Blatzs, our Piels, Schaefers and Liebmanns have all the significance of names culled from a telephone book. Ruppert might possibly mean something to them, now that Milwaukee has made the big time in baseball; but if it does, the connection is purely extrinsic. Devoted followers of the Milwaukee Braves may recall in a vague sort of way that a man named Ruppert once bought a ball player named Babe Ruth, who promptly proceeded, with his prodigious clouting, to build Yankee Stadium.

For all those who live west of Jersey City, let it be known that Messrs. Schaefer, Piels, Liebmann and Ruppert—together with an outsider from the Middle West, one Mr. Schlitz—discharge the not unimportant role of quenching the thirst of several million New Yorkers. In short, they are in the ancient and honorable business of brewing beer. So efficient are their operations and so steady the golden flow of their product that most of us hereabouts take them for granted. If the public appreciation of their contribution to our civic well-being is somewhat warmer now than it used to be, the explanation lies in the near-disaster that frightened us over the Fourth of July weekend. For a few desperate hours it appeared that the big town might lack an adequate supply of beer. The general apprehension was heightened by the belated arrival of summer, which appeared without warning, bringing in its train temperatures close to 90 and humidities almost as high. To be without beer at any time is a misfortune not lightly to be contemplated. To be without it when our subways are so many subterranean Turkish baths is pure tragedy.

Who was to blame for this near-disaster is still a sub-

ject of dispute among our citizens. Some say that the seven Teamster locals which, for purposes of collective bargaining, represent the 6,000 workers in our breweries were the culprits. Others argue that the breweries have been making plenty of the green folding stuff the love of which, as the Bible reminds us, "is the root of all evil" (I Tim. 6:10), and ought not to have made such a fuss over a few dollars more a week. Where the justice lies in this dispute, we don't know, but so far as the point of this essay goes (it does have a point, as the reader, if he is still reading, will immediately see), our ignorance is of no moment.

The point is that most of the citizens we encountered during those trying days had no more patience with the workers and their unions than the business-minded Yankee management has with roistering ball players. They thought that their demands were greedily excessive, and they said so in a spirit of great righteousness and in many well-chosen words. It could easily be that this reaction reflected a minority viewpoint, and that most New Yorkers were rooting for the Teamsters to win their wage increase. Even so, this minority reaction—if it was a minority reaction—is worth some attention. It reflects, I think, a fairly widespread conviction that over the past few years many unions have lost their perspective in life; that in formulating their economic demands they have been proceeding on the unheard-of assumption that workers have an inalienable right to an automatic annual wage increase. People who think this way are the same ones who swear by every editorial that blames postwar inflation on union wage demands. The number of such people has been growing; and not all of them drive Cadillacs or go to work in white collars.

Whatever the final verdict on postwar inflation will

be—and it will not be nearly so black-and-white as many think—I propose here merely to juxtapose several sets of figures: one relating to the wages of brewery workers in the New York area; another to living costs; still another to the cost of owning a home. Any conclusions the unwary may draw from these figures as to the rights and wrongs of the brewery dispute, the unwary will draw at their peril.

WAGES BEFORE AND AFTER

Before the recent settlement that started beer flowing again in New York, inside workers were being paid \$108.75 a week. The outside workers—the men who drive the brewery trucks—were getting \$130 weekly. These are straight-time figures based on a 40-hour week. They don't reflect overtime, and they don't reflect deductions for taxes and social security. As a result of the new contract agreed to on July 4, the inside workers received a weekly increase of \$5, and next year they will be paid an additional \$4.75. Thus their wage beginning June 1, 1959 will be \$118.50. The outside workers did not maintain their differential. Over the two-year period, their pay will be increased only \$7.30 a week, with \$4.05 of this coming the first year. Thus their weekly wage on June 1, 1959 will be \$137.30.

The new contract also provides for some improvements in fringe benefits. Workers who had been getting 9 paid holidays a year will get 10; those getting 11 will now have 12. The industry welfare fund will pay \$50 a week, instead of \$45, to sick workers, and payments will be made up to 26 weeks of illness. (The old limit was 20 weeks.) Medical benefits were also improved.

Clearly, these workers are well paid. If a Communist agitator were to harangue them on the pitiful plight of the exploited proletariat, they wouldn't know what he was talking about. Actually, before their recent wage increase, the N. Y. brewery workers were among the highest-paid workers in the country. Their hourly wage rate considerably surpassed the average of production workers in manufacturing. Yet how affluent, really, are they? How "high on the hog" have they and their families been living?

Several studies of family living standards are available which afford at least a rough measure of the buying power of wages. One is the City Worker's Family Budget of the U. S. Department of Labor. Another is the Family Budget Standard for the N. Y. City area prepared by the Community Council of Greater New York. A third is the well-known budget of the Heller Committee of the University of California. The Labor Department and the N. Y. Community budgets provide for what is described as a "modest but adequate" standard of living. They are by American standards minimum budgets, with no provision for luxuries. For instance, with its budgetary provision for meat, the Labor Department says that

it should be possible to serve meat for dinner several times a week, if the cheaper cuts of beef, pork, lamb and veal are served on week days; a chicken or a roast may be served on Sunday and a turkey on Thanksgiving.

The Heller budget envisages a somewhat higher standard of living. It attempts to estimate the income required for the "commonly accepted" standard of living in the San Francisco area. It makes more liberal allowances, for example, for food, recreation and transportation than do the other budgets, but even so it is far from a luxury budget. It assumes that the father of the family will possess one hat and two suits, and will buy a new hat every four years and a new suit every three years. Like the Labor Department budget and the N. Y. Community budget, the Heller budget envisages a family of four—father, mother and two children.

In September, 1957, the Heller Committee estimated that a family needed a weekly income of \$112.14 to maintain the "commonly accepted" standard of living in San Francisco. If a family owned its home, it needed an additional \$6.15 a week.

The Community Council of New York found that in October, 1957 a family would have to have \$87.40 a week for a modest American standard of living.

The most recent estimate of the Labor Department goes back to 1951. In that year it set its minimum budget at \$79 a week. Adjusting for increases in taxes and prices since then, the AFL-CIO Department of Research thinks that the same budget today would require \$87 a week—a figure almost identical with the N. Y. Community Council estimate.

HOUSING COSTS

So much for the pertinent data. The reader is now invited to relate the wages of New York brewery workers to these budgets and draw his own conclusions. Before starting this homework, however, he might wish to have a few figures on the current cost of housing, which only recently became available.

In its 1958 *Housing Yearbook* the National Housing Conference says that only 3 out of 10 American families can afford to buy the cheapest three-bedroom houses now on the market. A nation-wide survey revealed that in April the national median for a house of this kind was \$10,990. The highest price reported—\$15,000—was in Rochester, N. Y. The lowest—\$8,990—was in a Long Island development 60 miles from New York City. Using as a yardstick the rule that families ought not to spend more than a fifth of their income for shelter, the Housing Conference estimates that a family has to have an annual income of \$6,409 to finance the median \$10,990 home. Only 28.5 per cent of American families have that much income. To finance the cheapest house in the New York area, according to the conference's figures, would require an income of \$6,350. By a process of simple multiplication—52 times the weekly wage—the reader can quickly find the status of New York brewery workers in today's housing market.

By way of bringing this essay to a limping, unexciting close—it is very hot and humid in Manhattan as this is being written—the writer suggests that the recent wage bargaining in the brewery business, however controversial the outcome, at least shows graphically what happens when inflation cheapens a nation's currency.

State of the Question

CATHOLIC CODE FOR TELEVISION VIEWERS

The following Code on Television may here and there reflect conditions that are European rather than American; but its basic principles and general recommendations, as we note editorially on p. 467, are valid everywhere. Reprints will shortly be available at \$4 per 100 from the America Press, 70 East 45th Street, New York 17, N. Y.

WINDOW ON THE WORLD

1. The Educators' Television Code is intended in the first place for parents who are anxious to know how to make the best use of their TV set with regard to their children. It is also meant to inform educators who, whether they be in boarding schools, classrooms or youth hostels, in hospitals or sanatoria, are wondering whether television should be regarded as a medium for enlightenment and education, or at least as a means of entertainment for leisure hours.

2. Television has found its way into the lives of children: this is a fact nowadays. Consequently, educators must investigate the exact nature of the influence of television on children. They cannot be satisfied with merely expressing their wholehearted approval of it, and at the same time they would be unwise to be firmly set against it. They must avoid, on the one hand, the modern view of accepting it simply as part and parcel of modern life and, on the other hand, the conservative attitude of contemplating it with instinctive distrust. It is their duty to assign the constructive elements in the change of milieu and of educational methods brought about by the impact of television, and to gauge the limitations and possible dangers of this medium.

3. It is obvious that, if our children become ever more frequent spectators of television, its effects upon them will be favorable or unfavorable according to whether the educators take the nec-

essary precautions or not to ensure the reasonable use of this medium, by setting it in its proper place in the general pattern of modern educational methods.

But what is its proper place?

4. It has been said that television introduces the world into the home. Even if this is true to a very great and ever increasing extent, the fact remains that it is not the outside world, nature and mankind, that are to be seen on the TV screen, but merely pictorial images of them. These images are kaleidoscopic; they may be flattering or distressing, being magnified out of all proportion to anything our eyes can discern directly; and they reflect a breadth of vision far beyond our own natural perspective. Consequently, these visual, luminous, sound images can never be anything else than mere "signs" of mankind and of things. These must never be taken for reality; to do so would amount to a betrayal, since it is the duty of children and of men to face up to the realities of life and keep actively in touch with them. Therefore television must not serve as a substitute for the world, nor indeed can the TV world ever replace our tangible, visible world with all its human feelings and sufferings.

5. If television is not to dazzle us with the illusion of offering us a substitute for the real, living world, we must refuse to use it as if it could perform this conjuring trick, and we must not allow its fascinating properties to bewitch us. The TV screen will play its truly educational part on condition that *it does not become a screen between the child and the realities of this world and of human existence*. It will faithfully play its part as a "sign" if, through the high standard of its presentation of reality, it incites viewers to a deeper understanding of that reality, awakening and stimulating in them the urge to act as responsible beings in the world itself.

6. Television can discharge these functions in the fields of *information* and of *recreation*. It can give scientific information, as well as miscellaneous news in the form of current events from every part of the world and soon, perhaps, even from the intersidereal spaces. It can also provide recreation in the widest sense of the word, from amusing games to cultural pastimes and artistic performances.

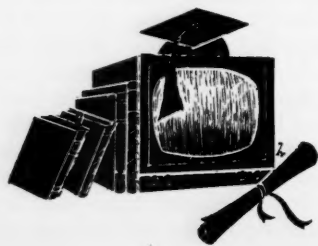
7. It is in this twofold manner that we should like to see television faithfully accomplishing its duty as a simple but ingenious and fascinating messenger of every possible kind of visible and audible reality. Its danger, of course, lies in its very fascination, since its brilliant costume of ambassador may well beguile adults and children into accepting it as the touchstone of reality. But this does not divest it of its wonderful possibility of irresistibly inviting us, without so much as leaving our homes, to acquire an enriching knowledge of life in its true perspective. Whether or not the danger is averted and this wonderful, enriching experience actually takes place, depends largely on educators. It is in the hope of assisting them in carrying out this task that we have written this code.

A. Viewers' Age Levels

1. Children cannot benefit by television until they have reached a certain stage of physiological and psychological development. The premature use of TV is to be avoided.

2. As surveys are still being carried out, it is difficult to determine the minimum age for viewing which would be valid in all cases. It must be pointed out, however, that children should be introduced to TV-watching at a later stage than in the case of radio-listening. Whereas certain radio broadcasts can be profitable to children from the age of four, television is usually beyond the receptive powers of a child under five or six years of age.

3. The determining factor in each case, however, will not be so much the child's chronological age as its mental age. And this depends entirely on the stage it has reached in the perception of pictorial images and the understanding of actions and scenes presented on the screen, as well as on its emotional reactions to them. It will be noted that this mental age concerning TV understand-



ing is in no wise related to school age, which is often reached only after the former. In fact, it would even seem that children nowadays understand more rapidly by means of visual images than by logical or verbal explanation.

4. Especially in early years, children must not be left alone in front of a TV screen. Parents and educators would be wise to remain by their side to share their first experiences as viewers. This will place parents in a better position to judge the suitability of the broadcast for the children, and to dispel any misunderstanding arising from a program only partly adapted to the children's mentality.

5. As the children grow older, they must gradually learn the art of becoming "good" TV viewers, which implies not only that they should be sensitive and discerning, but also exacting and constructively critical. Educators will at first have to give explanations to the children, discuss certain points with them, and then link up and integrate TV information with other sources of knowledge and experience, in order to promote a personally assimilated and coordinated culture on the children's part.

6. The following must be forbidden at all ages, but above all in early childhood and at certain oversensitive periods of adolescence: plays in which strongly exciting, hallucinating, shocking or morbid scenes occur, such as the appearance of hideous, frightening characters, details of cruelty, or situations which are degrading to human dignity.

7. Though television is eminently suitable as family entertainment, the idea must not be allowed to take root that all the broadcasts necessarily suit all the members of the family, and that everyone is equally entitled to watch them. The younger members of the family must be made to realize that, just as at mealtimes they are given neither wine nor coffee, so, on television, certain shows are normally reserved for their elders. If they are to agree to this, the older generation, including their parents, must set them the example of refraining from watching everything, either because certain programs are not worth viewing, or on account of other activities or even other more wholesome recreative pursuits which ought to take precedence.

B. Rationed TV

1. Television must not become an all-conquering invader. It is not by allowing it to take a preponderant place in life that television will become an ideal means of education and relaxation, but by setting it in its proper place in the daily life of the child and of the family, and including it among other activities and recreative pursuits. It is only by establishing a well-balanced plan and restricting its use, that a medium so rich in educational and recreative possibilities can be kept from becoming a source of harm or satiety to its young viewers.

2. The average time to be devoted to viewing cannot be reckoned with mathematical precision. However, taking into account the children's powers of concentration, the following rules may be set up and are generally accepted in this respect: for children under 9 years of age, TV-viewing should not exceed half an hour; nor ought it ever to last beyond two hours for older children, and even this maximum "ration" must not become customary.

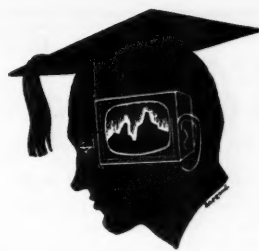
3. Even if the children's interest does not flag and seems to warrant longer sessions, viewing-restrictions must be part of their usual timetable. Certain reasonable exceptions can be taken into consideration. But it must be realized that lack of moderation in this sphere becomes detrimental to the children, and at the same time brings discredit on a medium of culture which, as such, must be used intelligently.

4. Above all, a supersaturation of pictorial images is injurious to the mental health of children, who are thereby apt to lose the sense and appreciation of living reality.

5. Excessive time spent in TV-viewing can jeopardize the children's physical health, by exposing them to prolonged periods of eyestrain and immobility.

6. Excessive use is equally detrimental to the "professional" activities of the schoolboy or schoolgirl, student or young apprentice.

7. Finally, the family atmosphere loses by it in the end, since conversation becomes restricted and the privacy and retirement of home life are encroached upon. The normal daily social contacts must be preserved from that despotic invader of the home, the television set.



C. Good Viewing Conditions

1. Children TV viewers must be placed at a suitable distance from the TV screen to insure a good reception. Their tendency to draw too near must often be checked.

2. The TV set should be placed in a room suited for viewing and must not be perched too high for children.

3. Children must be well seated, in a comfortable position, and not allowed to adopt a slovenly attitude or one which would prove physically tiring or deforming.

4. Children must acquire the habit of being polite to the other viewers, and to respect TV broadcasts, for respect goes hand in hand with culture. It is infinitely preferable to leave a TV show which is of no interest to one, or for which one does not happen to be inclined at the time, rather than to spoil the pleasure of the other viewers and not appreciate a good program.

5. Television is out of place at meal time.

6. TV viewing late in the evening is not recommended for children: if they are tired, they cannot enjoy the program, and their sleep will be badly affected by late watching. An interval of approximately a quarter of an hour should be provided between the end of TV viewing and their bedtime.

D. Role of Parents

1. You must be convinced in the first place that even if you possess a magnificent TV set, your family's welfare does not depend on a daily ration of TV broadcasts. Discrimination, discipline and well-balanced judgment are required if an instrument of culture is to be used intelligently.

2. With regard to your children, you are even justified in thinking that, in view of all they have to learn at school, they are more in need of relaxation than supplementary rations of culture, and that their active participation in

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games of their own finding is a better form of recreation than television.

3. On no account must you entertain the snobbish idea that television as a pastime is bound to be superior since it seems to imply a higher standard of living, nor the lazy view that it is more ideal because "it keeps the youngsters quiet" and thus insures a more peaceful existence for you.

4. With the daily program well planned, you will enjoy television all the more when the time comes to gather in front of the TV screen; provided of course, that you have also remembered to choose suitable programs for the children. Inquire beforehand about the TV programs available. Do not rely exclusively on the information given in the ads concerned, nor even at times in the speakers' announcements. Experience will enable you to assess the value of the different sources of information which you may have in this respect. Mothers and fathers should agree beforehand on the programs to be viewed. Do not argue about this subject in front of the children, neither before, nor during, nor after the broadcast.

5. Equipped in this way, you will be in a position, without appearing to be a chatty pedant, to give from time to time a brief introduction to the TV show and its setting. Afterwards, it will be your important duty to await, encourage, guide, complete or rectify the young viewers' comments. Television inevitably levels values, for sacred scenes and uproarious buffoonery appear on the same screen, and the language used in a TV show may be serious or amusing. You will therefore rapidly have to set things in their true light again, should you consider that the younger members of the family need it.

6. In spite of your precautions, you may find that a TV show proves disappointing or is even not suitable for children. Though, as a rule, it is advisable to refrain from suddenly switching off a program which the children are watching with interest, yet in these exceptional cases you should have the courage to do so and to explain why.

7. Remember that it is your duty to prevent the children from becoming passive viewers. Encourage them to react and express their views. It is through your example that they must gradually learn to make a suitable selection themselves. You will not always be by their

side, and you must be able to trust them at least from adolescence.

8. In this way you will discover that, thanks to television, the family is in a position to follow up the children with regard to their cultural acquisitions and pastimes to a much greater extent than was formerly the case. It will even lead to healthier reactions on the children's part than those to which they may be subject in a public hall. If you know how to use television properly, you will owe to this medium a closer communication with your children, and an exchange of ideas and views with them that will strengthen family ties.

E. Cooperative Criticism

1. TV broadcasters are more sensitive to your criticisms than you think. You should consider yourselves to be their advisers and natural informants.

2. Do not merely express your disapproval to them, but send also letters of praise and appreciation. Just imagine the influence exercised if, from every home possessing a TV set, a card were sent from time to time to the head office responsible for the broadcasts in your locality, telling them of viewers' enthusiasm for a worthwhile program, and perhaps also, from the opposite point of view, protesting against some broadcast that had aroused your indignation.

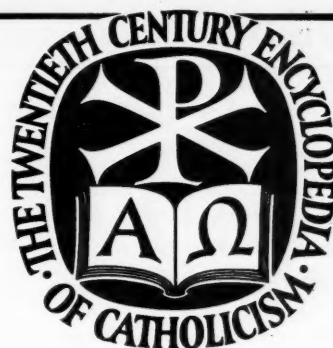
3. Insist on the responsible TV authorities being ever mindful in their general TV policy of the fact that it is above all in homes that TV is watched. Stress the importance of maintaining this high standard of respect for the family.

4. Ask for programs which provide a healthy, well-balanced fare of current news items, documentaries and entertainment.

5. Stress the importance for children of broadcasts which appeal to their intellectual and imaginative faculties—such as games or competitions that foster their active cooperation—rather than paralyze them into watching passively.

6. Insist on children's programs being available at times of the day that fit in with the normal pattern of family life and, above all, before the youngsters' bedtime. Congratulate the speakers who know how to wish the youngsters goodnight at the end of a program, without awakening their curiosity by tactless references to later broadcasts reserved for adults.

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THE PAPACY

By Paolo Brezzi. Translated from Italian by Rev. Henry J. Yannone. Newman. 219p. \$3.50

CHURCH HISTORY. Volume I. Christian Antiquity

By Karl Bihlmeyer. Revised by Herman Tuchsle. Translated from the 13th German edition by Victor E. Mills, O.F.M. Newman. 438p. \$8.50

"The most excellent and scientific manual in any language," was the present critic's verdict some years ago when reviewing the German edition of Bihlmeyer's work. Of the three volumes in the set, this one, covering the first seven centuries, stands out as the best. Accuracy, objectivity, soundness, clarity are its hallmarks, plus a completeness which can be relied on not to overlook finer points of erudition.

So much material in so confined a space is made possible by severe economy of expression, frequent recourse to smaller print and bypassing of minor descriptive detail. Yet on controverted topics, which abound, divergent schools are accorded their say before the author carefully advances his own preference.

In digesting and distributing the mountainous material, a schematic and chronological plan is utilized. The year 313 splits antiquity into two periods, the second gaining somewhat more attention. Each period is then studied under five headings.

Less than one-third of the space is allotted to the Church's external life: her founding, spread, persecutions, relations with the civil power. Much more light is focused on internal concerns: her constitution, organization, doctrine, worship, morals, literature. The tracing of early developments in these latter fields crucially tests a scholar. High competence in this realm is what, above all, merits the text its pre-eminence.

The competent translation is very faithful to the original. Long German sentences have wisely been broken up; the same might well have been done with the paragraphs. The format is excellent; misprints are rare. Only occasionally does the English version miss the exact point, as when it intimates that St. Cyprian, whose view is much discussed, "for all practical purposes ac-

knowledges the primacy of the Pope."

According to Bihlmeyer's German, he acknowledged only "*einen Vorrang*," a superiority. Brief excisions and interpolations can be detected, especially toward the end; fortunately the total is inconsiderable. In one place, owing to the dropping of the qualifying phrase, "for a long time," the startling remark emerges: "Emperor Diocletian did nothing to disturb the Christians."

For quantity and quality the bibliography cannot be matched in any book of comparable proportions. It occupies over a quarter of the space, and must run to several thousand allusions to printed source materials and literature in books and periodicals. For the transcription intact of this precious material we can be grateful. Its value would have been markedly enhanced had publications of the past eight years been added. In the case of the recent excavations under St. Peter's Basilica, e.g., this oversight involves neglect of all the pertinent productions. Nor does the text insert a summary of these findings, reinforcing as they do the proof for the presence of the Prince of the Apostles in Rome.

Availability in English of many of the entries is sure to interest students. The method of citing authors will prove confusing; for the impression is often given that writings, actually in German, are in English.

As a textbook, particularly for seminaries, Bihlmeyer deserves the highest recommendation. As a handy and sure guide for historians, theologians and all seriously interested in the life of the Church, the tome cannot be bettered. A great deal, too much perhaps, is attempted in Paolo Brezzi's tightly packed little book which aims to trace the historical development of the Papacy as an institution from its origin to 1870, when the Vatican Council solemnly defined the prerogatives of primacy and infallibility. For any but a scholar well-versed in theology and canon law as well as history this long course is strewn with pitfalls. Controversy has not ceased to rage around the office. Non-Catholics stand unconvinced before the Petrine texts in the New Testament, and attribute the evolving superiority of the Popes to a complex of natural factors.

In the present work by a Catholic, St. Peter is found raised by Christ as mo-

narchical head of the universal Church, and succeeded in that function by occupants of the See of Rome, whose powers are all inherent in their position, though in some cases not put into execution (or even claimed) for centuries. In the eight chapters which portion off papal history into distinctive periods, only those writings and events are selected which bear on the main theme. This involves a lengthy catena of citations from Popes, councils and authors, and a multitude of historical incidents and theological or political conflicts.

While the exuberance of detail is astonishing, there is a danger of becoming lost in it. In a book of these dimensions some of it could be sacrificed to broader synthetic panoramas. A fund of knowledge is presupposed which few possess; for the background is at most sketched in, and the treatment is too cursory to permit of well-rounded discussion.

The author has a tendency to claim certitude for debatable questions. Not always is it clear which of the variety of connotations adhering to the term "primacy" is referred to. Some of the documents in the list of *ex cathedra* pronouncements do not belong there. One would like some explanation of the statement that the Church of the first three centuries "was conceived of as a great federation of local 'Churches,' each constituting a perfect and autonomous society, governed by a central authority vested in the bishop" (p. 38-39). The same holds for a statement concerning the 12th and 13th centuries: "The principle having been stated that canon law rested totally on the will of the Pope, it followed that the Pope . . . could freely make laws restricting at will even episcopal powers" (p. 99).

The translation reads well and, wherever checked with the original text, is found reliable. The English version, however, has an appendix of 33 pages containing a list of the Popes, together with certain data pertaining to them. This information is elementary and not seldom incorrect, has little bearing on the rest of the book, and serves to inflate the price to 12 times that of the Italian edition. JOHN F. BRODERICK, S.J.

Century of Evolution

DARWIN'S CENTURY

By Loren Eiseley. Doubleday. 352p. \$5

A revolution in Western thought was inaugurated a hundred years ago by the publication of Charles Darwin's *On the Origin of Species*. The anteced-

ents and consequences of this book, and its implications for our times, are the topics of an excellent study by Eiseley.

Characterized by thorough historical research, good writing and a humanistic approach which is on the side of the angels, this book bids fair to be one of the very best which will be produced in honor of the centennial of the *Origin*.

In a short review I can point out only a few of the important ideas which strike me personally. In general, the author's description of the preparation of the way for Darwin is extremely good (with the major schools described in a condensed version in the Glossary); the analysis of Lyell's foreshadowings and vacillations is particularly interesting. The contrast between the Greek concept of cyclic time and the Christian unilinear idea of history is very pertinent. The fact that Christian philosophy furnished a major premise for modern science by supplying a belief in the essential orderliness of the universe, is also not new, but is well put.

Eiseley does an especially good job in describing how the comparative anatomists prepared the way in categorizing and analyzing living beings in the *Scala Naturae*. All this work needed only the touch of the theory of evolution to make it dynamic.

In telling us why Darwin made such a sensation, the author points out that he was the first to supply a theory of the mechanics of evolution, no matter how inadequately. Here we see Darwin as a transitional character, and we appreciate his viewpoint as well as his limitations. Lack of knowledge of modern genetics and paleontology, for instance, led Darwin to hesitate in the face of criticism, and in subsequent editions to turn back to Lamarckianism.

Apart from the fact I could wish he had a greater insight into the religious discussions of evolution, I find nothing to criticize negatively in Eiseley's book, a must for intelligent readers, who are interested in the study of the nature of man.

J. FRANKLIN EWING

THE KING MUST DIE

By Mary Renault. Pantheon. 332p. \$4.50

This is the Greek legend of Theseus, who slew the Minotaur of Crete, escaped the Labyrinth by Ariadne's thread, abducted and abandoned the unhappy girl, and caused his father's suicide by a mistake in signals.

The story was a vague folk-memory when Homer was a boy. Now it opens

out as fresh and vivid as the morning, for Theseus himself is telling the tale. His world surrounds the reader; it is a glowing synthesis of the Greek landscape, the Minoan paintings, the revelations of both spade and song. The exciting adventures develop inevitably; truly they seem to have originated the legend.

Details of everyday antiquity clothe the composition like abundant ivy. Beautiful and gross, corrupt and innocent, this written spectacle accords triumphantly with what we know of ancient times. The written spirit, however, departs sharply from tradition. Theseus is no longer the brawny, rampageous adventurer of the legends; he is a dedicated king. In Miss Renault's book, he has surrendered himself completely to the god, a willing hostage for his subjects. "The king must die" whenever the god demands. The gracious god, in turn, is never far from Theseus, reassuring and inspiring him. And the braveries of Theseus, by his willingness to die, become so many acts of consent to the god's will. This mystical theme is nobly developed within a pagan framework. So the Greeks, one is persuaded, may

have aspired to the deity, according to the nature of mankind.

Within this marvelous illusion, Miss Renault unaccountably detonates some passages from Christian Scripture. Relying on the fact that Homer calls a king "the shepherd of the people," she has Theseus say that the good shepherd will give his life for the sheep. By artistic standards, nothing could be more unfortunate. The reader starts up, wide awake, from the illusive spell. These are not the words of an archaic ruler. An Agamemnon, an Admetus or an Abraham was readier to find a victim than to be one. Nor, when one thinks of it, does this Theseus have much in common with the lively, heartless, ruse-loving swindlers immortalized in Greek legend. Yet if the author had created a veritable Theseus—as true as possible to the aims and necessities of the Bronze Age—nobody nowadays would take him for a hero. The Christian teaching, acknowledged or denied, has intervened, reshaping men's ideals. The old perspective, like the ancient music, is intolerably harsh; it must be recomposed, if we are to accept it, in terms of what we most admire. MARY DOLAN

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Our Reviewers

JOHN F. BRODERICK, S.J., is professor of Church history at Weston College, Weston, Mass.

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MARY DOLAN, a resident of New York, is the author of *Hannibal of Carthage* (Macmillan 1955).

THEATRE

SEASON'S INVENTORY. Perhaps the most gratifying aspect of the 1957-58 season was the virtual absence of overtly Freudian drama and, compared with recent seasons, the paltry number of salacious plays offered for the titillation of prurient theatregoers. Most of the dirty plays expired quickly, only two borderline productions surviving till season's end.

While the trend away from pruriency was the most pleasing aspect of the season, the most significant events of the year were three plays by two foreign playwrights, one English and the other Swiss. John Osborne, author of *The Entertainer* and the prize-winning *Look Back in Anger*, is one of a group of young English writers known as the angry men. Readers of this column will remember that your observer was not favorably impressed by either play.

While advance publicity did not indicate that Friedrich Duerrenmatt is a man boiling with wrath, he seems angrier than his British colleague. His single contribution to Broadway, *The Visit*, opened late in the season and overnight became the most widely and vociferously discussed play of the year.

While foreign plays attracted most attention and triggered most cocktail-hour discussion, our native playwrights contributed half-a-dozen plays, not counting musicals, that lifted the season's average above the usual level of maturity. *Look Homeward, Angel*, by Ketti Frings, won the Pulitzer and Critics' Circle prize, and the awards were not as inept as they have often been. Your reviewer, however, would have bestowed the laurels on William Inge's *The Dark at the Top of the Stairs*.

Sunrise at Campobello, based on the physical tragedy of a then future President, is the best American chronicle play, after Sherwood's *Abe Lincoln in*

Illinois, that your reviewer remembers at the moment. *Blue Denim* is a disturbing study of the lack of communication between parents and teen-agers; *The Rope Dancers* is a bitter story of a virtuous woman's obsessive fear of imperfection; and *The Cave Dwellers* is a tribute to the basic valor of the human spirit. *Two For the Seesaw*, *Who Was That Lady?* and *Time Remembered*—the last in your reporter's opinion the cream of the foreign contribution—all helped to raise the season to the highest level of maturity in at least a decade.

No less than a half-dozen first-rate musicals came in during the season, including *The Body Beautiful*, which failed at the box office, and *Oh Captain!*, with some of its hilarious situations unnecessarily smudged with eroticism.

The Music Man, a roaring box-office hit that won and deserved the Critics' award for the best musical show of the year, rates special mention. It is a priceless item of Americana that revives nostalgic memories of an era when John Philip Sousa was a musical colossus and a Wells Fargo wagon in a neighborhood was an occasion of excitement and wonder.

THEOPHILUS LEWIS

FILMS

SOUTH SEAS ADVENTURE. The Cinerama Corporation still favors the modified travelogue format for its two-a-day film presentations. Admittedly this type of moviemaking permits the three synchronized cameras of the Cinerama process to throw a maximum number of breathtaking sights onto the giant curved screen. Admittedly also the formula has brought the company unprecedented revenues during the past six years. On the other hand, now that the novelty has worn off, its essential sameness and lack of emotional impact are drawbacks that must eventually call for a change of pace.

This fifth item on the corporation's agenda has at least three enormous negative advantages over *Search for Paradise*, its immediate predecessor. It does not have a blatantly vulgar musical score or a distressingly coy commentary, and Lowell Thomas is not in it. On the positive side of the ledger, the film ranges widely over a territory which in great part still holds a romantic fascination for the popular mind. Along the way it includes a sufficient number of rich sights to satisfy all of the people some of the time.

To give the Pacific islands tour a suspicion of continuity, the cameras focus consecutively on five individuals traveling with various motives toward various destinations: a pretty girl on a luxury cruise to Hawaii; a French painter without funds, following in the footsteps of Gauguin; a schooner captain plying the smaller and more primitive islands; an ex-GI revisiting New Zealand, where he was hospitalized during World War II; and, finally, a Central European refugee and his young daughter beginning a new life in the Australian "outback."

The first four parts run the gamut from the ultra-elegant to the ultra-primitive, and contain a surfeit of scenery and native ceremonials of all sorts. The last section, however, is by far the most interesting. For one thing, its account of fugitives from oppression does appeal to the emotions. For another, life in Central Australia, one of the most sparsely settled spots on earth and sometimes called its last frontier, is a photogenic blend of 19th-century frontier hardships and 21st-century technological miracles. [L of D: A-1]

PROUD REBEL (*Buena Vista*) is a most winning Technicolor tale about a man, a boy and a dog—sentimental, perhaps, but artfully made and calculated to appeal to the young in heart of all ages.

The picture's casting is unusual. Its small hero, who is mute from the shock of seeing his mother killed during the Civil War, is played by 11-year-old David Ladd. The boy's father in the picture, an ex-Confederate officer who has embraced a nomadic existence in an effort to find a doctor who can cure his son, is also his real-life father, Alan Ladd. Very probably it is the fact of this off-screen relationship that adds extra warmth and conviction to both performances.

The story takes place in an Illinois town where father and son and the latter's sheep dog pause in their wanderings, after running afoul of the bullying local bigwig (Dean Jagger) and being befriended by a spinster-farmer (Olivia De Havilland). There is never much doubt about how the plot is going to turn out. The happy ending is brought about with a plausibility, a charm, a decent regard for human values and an extra dividend of dramatic tension that are pleasant and unexpected. [L of D: A-1]

THE LIGHT IN THE FOREST (*Buena Vista*) is another of Walt Disney's attractively sugar-coated Technicolor,



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LAS Liberal Arts and Sciences	FS Foreign Service	Mu Music	Sp Speech
AE Adult Education	G Graduate School	N Nursing	Officers Training Corps
C Commerce	IR Industrial Relations	P Pharmacy	AROTC Army
D Dentistry	J Journalism	S Social Work	NROT Navy
Ed Education	L Law	Sc Science	NROT Navy
E Engineering	M Medicine	Sy Seismology Station	AFROT Air Force

live-action American history lessons especially for young people. The period is pre-Revolutionary, and the story concerns the problems of a white youth (James MacArthur) who is returned to the home of his parents after being kidnaped in infancy and raised among the Indians. Adults may find the picture's values a little too uncompromisingly black-and-white, but of its genre it is commendably well-made. [L of D: A-1]

MOIRA WALSH

THE WORD

And yet there are different kinds of gifts, though it is the same Spirit who gives them, just as there are different kinds of service, though it is the same Lord we serve, and different manifestations of power, though it is the same God who manifests his power everywhere in all of us (1 Cor. 12:4-6; Epistle for the Tenth Sunday after Pentecost).

It is useless, as well as not quite honest, to try to disguise the fact that a Mass-lesson such as today's is genuinely

troublesome to the average Catholic reader, if, indeed, it is not wholly and simply impenetrable. What we read here is so *strange*; one's first wild impulse is to wonder whether the Christianity we know and practice is at all the same religious thing as the Christianity of the apostolic age.

What is chiefly responsible for this odd and disturbing impression is the phenomenon, so emphasized in early Christianity, of charismatic gifts. The matter was, and remains, mysterious.

There can be no doubt that the first Christians, beginning with the Apostles themselves, acknowledged two distinct steps or successive procedures in the actual making of a complete Christian. First, and dependent on the neophyte's profession of faith, came the rite of baptism. But then came something else: *through the imposition of the apostles' hands on the baptized, the Holy Spirit was given them*, as we read, for example, in Acts eight.

We recognize this second rite, as we do the other; it is the sacrament of confirmation. What we do not recognize at all is the startling and exceedingly varied manner in which the Holy Spirit manifested His new presence in indi-

viduals. Our present Epistle lists these manifestations, from the power *to speak with wisdom... with knowledge* to the sudden ability *to speak in different tongues* and to *interpret the tongues*.

St. Paul seems neither overly impressed by these remarkable charismatic gifts nor especially concerned about them. (In a better-known passage he dismisses them all in favor of a *way which is better than any other*: the way of *charity*.) And this Pauline attitude we may rightly embrace. For though the informed contemporary Catholic is uncomfortably aware that these spectacular gifts have been shamelessly parodied by fools and fakers, he understands well enough that such special graces of the Holy Spirit, like the abundant apostolic and post-apostolic miracles, played an important part in the earliest propagation of the Christian faith.

Let our present concern in this matter and this Epistle be that of Paul himself: *there are different kinds of gifts; but it is the same Spirit who gives them*.

A certain fairly understandable spirit of competition is not always absent from many, both clerics or religious and layfolk, who are most zealous for all that concerns the growth and well-being of the Church. One pious association may find it difficult to make room for another. A less-known religious family may welcome temperately, with some uneasiness, the advent of an older community. Some scholars seem to be only waiting for someone to write an article on the Holy Shroud or the Dead Sea scrolls, so that they can denounce it. All this becomes commonplace in the light (or the twilight) of fallen human nature, and may even be moderately amusing as an aspect of the endless, timeless human comedy of normal confusion, cross-purposes and plain, natural cussedness.

However—as St. Paul reminds us with surprising gentleness—the true Christian might be expected to take a higher and broader view of the entire situation. There is room, indeed there is need, in the Church for the widest diversity of both individual gifts and apostolic enterprises; and the special point is that all this endless variety adds up to a genuine unity, for *all this is the work of one and the same Spirit*. No doubt we can stimulate one another by being reasonably competitive in the field of Catholic Action, but not nearly so much or so effectively as by being strongly cooperative. It is very good for Catholics to be truly parochial. It is very sad when they are nothing more.

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